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A

# LETTER

ON

# George Keith's ADVERTISEMENT

OF

An Intended Meeting

AT

# Turners-Hall,

The 29th of *April*, 1697.

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*LONDON:*

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*Mrs.* Sowle,

*HAving Received this, I thought good to ſend it to You; who, I underſtand, Print for the* Quakers, *and ſome others, who are Perſons of Moderation; and if you think fit to Print this, may.*

Vale.

A

# LETTER

ON

# George Keith's

# ADVERTISEMENT, &c.

*My Good Friend,*

IT's a Kindneſs to be accomodated with that by which one can either reap Pleaſure or Profit, but the *Advertiſment* I received, affords neither to a Quiet Mind, or Chriſtian Spirit.

I intreat the Favour of a few Lines to adviſe me what this *Geo. Keith* is; for, to me, he doth appear Peremptory, Singular, and his deſign of an Ill Tendency.

1. *Peremptory*, becauſe he takes upon him to appoint a Meeting, fix time and place; and then, in his own Proceedings, to be ſo far Judge, as Confidently to Affirm the Perſons he mentions are juſtly Deſired to be preſent, as if his ſo Saying were ſufficient Proof, that he hath ſuch a Power

as to Summon whom he pleaſes, Charge, Recharge, and prove Guilty in their Abſence, and unheard; and if they anſwer not his Deſire, he'll Try, Sentence, and Condemn them, taking all *Pro Confeſſo*, that he Suggeſts, if they yield not Obedience to him, and apear not at his high Commiſſion Court.

2. It's *Singular*, at leaſt to me, for any *Perſon* Concern'd in a Controverſy, that is expoſed in publick Prints (as I perceived this between him and the *Quakers* is) to aſſume ſuch a *Power* and Method of Anſwering as he doth.

3. And the Deſign and Conſequence of which Method, at this time of the Day, to me ſeems very ill, tending to raiſe *Fewds, Animoſities* and *Prejudices* amongſt *Proteſtants*; and for any pretending to be *Proteſtant* Diſſenters, as theſe *Quakers* do (and indeed in what do they differ from us, but in the Sacraments, Ceremonies, and a ſtricter way of Living) and as ſuch, are Recognized by the *Parliament*, to be concerned in ſuch a Work, will raiſe a ſtrong Jealouſie in many, that the Fomenters and Propagators of ſuch Aſſemblies for ſuch pretended Ends, as are propoſed, are really Influenced by ſome *Popiſh* Agent, or that they are themſelves ſo Inclined, and by ſuch ways would bring the *Proteſtant* Religion into Contempt, by Rendering them ſo Divided, and Guilty of ſuch Groſs Errors and Hereſies; and the next word, ready to come forth, is Heretick, and then away with theſe Hereticks, better ſome cut off and Deſtroyed, than ſuffered to Live to Infect the Flock.

And notwithſtanding the *Parentheſis* which *G. K.* claps in, when he Inſtigates the Chriſtian Teachers, to oppoſe the words *Gangrene* and *Contagion*, which, he ſaith, hath, and doth at preſent Infect many Thouſands to me; ſhews

ſhews his Inclinations to have other Weapons made uſe of, than only Spiritual: Therefore,

Pray inform me what this deſperate *Viragoe*, this buſie and officious Agent is, how looked upon, Countenanced, or Contemned by Authority in your great City; ſeeing he writes that his Meeting is by their Permiſſion, to detect the Vile and Groſs Errors of *William Penn*, *Thomas Ellwood*, *George Whitehead*, *John Penington*, and their Second Days Weekly Meeting, as he calls it.

Surely, if the Civil Authority, whoſe Buſineſs is to preſerve the Peace, were deſirous to have the Errors and Hereſies of theſe Men Expoſed, they ſhould not Employ ſuch an one, but rather had this matter well weighed and conſidered by ſome Divine, Able, Judicious and Moderate Perſons that were Capable to uſe ſuch proper ways and methods that might Demonſtrate they ſought their Conviction, and Return out of thoſe Errors (if they, or any in this Nation, are guilty thereof) than to imploy ſuch an Agent, who appears more deſirous to Charge, Recharge, and Prove thoſe Perſons Guilty in their Abſence, and in ſuch a confuſed, mixt and unthinking Aſſembly (as ſuch commonly are) than to make uſe of that way of Replying to publick Print, or ſeeking in a Spirit of Meekneſs according to the Apoſtolick Doctrine to reſtore them; but if it be from a Conſcienciouſneſs of his own Inability, either truly to do the one, or rightly to do the other, it ſhews his Prejudice and Subtilty! And ſurely our Church, and the truly Pious and Learned among us, want no Aſſiſtance from ſuch an one as this *Geo. Keith* appears to be, that ſtill pretends to *Quakeriſm*, and to be a Diſſenter of that ſort, who pretend that Tythes are not to be paid of *Divine Right*, neither are they in any part of the *New Teſtament*, by the direction of the Teſtator to be paid as ſuch unto Goſpel Miniſters for their Maintenance.

And

And the *Quakers* are ſuch a People that will not carry their Children to the Miniſter to be Baptized, neither will they pay for it, nor the Dues to the Miniſter of the Pariſh for Churching of Women, nor Burials; neither do they like our Fonts, Bells, Surplices, and Cuſhions, Communion-Tables, nor Carpitts; but rather Eſteem them Popiſh Inſtitutions.

Now theſe things Conſidered, with what is before hinted, How can the Civil Authority Permit, or the Eccleſiaſtical Encourage ſuch an Angry, Hot, Rigid, Diſſenting *Quaker* in this Work?

For my part, as little Wit as the *Quakers* may be eſteemed to have; I ſhall conclude them, beſides that little to meet this Buſie, Confident, Officious Tool; that, I fear, hath not Wit enough to ſee how he is made uſe of, or to conſider how eaſie it is for others to ſee him, and his Work, and the Tendency and End thereof is neither Juſt nor Chriſtian——But,

Brings, to my Remembrance, a Story, I have heard of ſome Inſincere Popiſh *Prieſts*; who, to beget a Credit in ſome *Proteſtants* of their pretended Miracles, prevailed with an old Woman to feign her ſelf Lame, which ſhe did, and alſo was inſtructed to pretend to have had ſome Dream or Viſion, and that therein it was told her, If ſhe did Waſh on ſuch a Day, in ſuch a particular place, and had one of her Prieſts to ſay ſo many *Maſſes* or *Ave-Maries*, ſhe ſhould be Cured, and notice was given thereof (as this *G. K.* doth of his Intended Meeting) the Proteſtants came to ſee, but not being Privy to the Juggle nor Deſign of thoſe that ſet the thing to Work, came away ſtruck with Admiration, and were ready (as many ſimple People may be in *Geo. Keith*'s Meeting) to conclude ſome notable thing was done. But it ſo fell out, that this deceipt was not eaſie to the

the Poor Woman that was Inſtrumental in the Cheat, and ſhe was willing in her Confeſſion to a *Ghoſtly Father*, of whom ſhe had heard a good Fame, to divulge the whole Trick to him; who, altho' of the ſame Profeſſion, but more wiſe and ſincere than the deſigning Prieſt that wanted (as *G. K.* may) a Popular Applauſe to Injoyn the Woman to Confeſs the Truth; telling her, The Church had no need of ſuch methods to ſupport her Power; and I alſo think, our Church hath no need to Countenance or Encourage any ſuch Diſſenting and Deſigning Agents, that ſeek themſelves more than her true Honour, or the Advancing their particular Intereſt, or venting their *Prejudices* more than ſeeking the Honour of the *Church* or *Chriſtian Religion*, and I hope there are ſome ſuch Fathers among us, that have more Sincerity and Wiſdom, than to Countenance ſuch *Perſons* or Things, but when they ſee it needful to detect Error, and reclaim Hereticks, will uſe more *Proper* and Chriſtian Methods, that ſhall rather reach their Conſciences, and convince their Underſtandings, than expoſe the *Quakers* and *Religion* in *General* to the Scorn and Laughter of ſuch a mixt and heedleſs Number, and themſelves to the Slight and Contempt of thoſe they pretend to Reclaim.

And conſidering the Day this *G. Keith* hath made choice of, for his Work is the Day after that Authority hath appointed for a publick Faſt; and he pretending to Act by their Permiſſion, I thought meet to add the following Text, that every one may ſee how he anſwers Authority, and the true End of a Chriſtian Faſt.

*Behold ye Faſt for Strife and Debate, and to ſmite with the Fiſt of Wickedneſs; ye ſhall not Faſt as ye do this Day, to make your Voice to be heard on High*, Iſa. 58. 4.

*FINIS.*